VOL. XVIII. NO. 2

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

FEBRUARY, 1874.

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American Missionary.

VOL. XVIII. FEBRUARY, 1874. NO. 2.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

[From Scribner's Monthly.]

THE GREAT SOUTH.

OLD AND NEW LOUISIANA.

Scribner's Monthly is giving some readable sketches under the title: "The Great South." We copy below several items from the December number, under the heading "Old and New Louisiana." In making our selections we have not aimed to take the "fine writing," but the data and facts that will give the writer's views on the state of things in the South.

Cotton.

New Orleans receives the greater portion of the cotton crop of Louisiana and Mississippi, of North Alabama, of Tennessee, of Arkansas, and Florida; and the gross receipts of cotton there amount to about 33⅓ per cent. of the entire production of the country. The natural tendency, despite the abnormal condition of government and society, is towards a rapid and continuous increase of cotton production in the Gulf States; and the emigration to Texas, with the extraordinary inducements offered to agriculturists by the climate, and the facility with which land is obtained, will, it is expected, soon double the present production.

Judging from the progress of the past, that of cotton growing in the future must be tremendous. In 1824–'25 the cotton crop of the United States was 569,249 bales; in 1830–'31, it ran up to 1,038,000 bales; during '37–'38 reached as high as 1,800,000 bales; and eleven years later was 2,700,000 bales. The increase continued in marvelous degree; in 1859–'60 the country's cotton crop was 4,669,770 bales; then in 1860–'61 it dropped to 3,656,000 bales, and the war stepped in with cruel tread. Before the war, under the *regime* of slave labor, planters did not make more than a fraction of their present per cent.; they attended very little to their crops themselves, leaving nearly everything to their overseers. Cotton raising is now far more popular in the Gulf States than before the war, although there are certain drawbacks arising from the incomplete organization of labor, which are still very distressing. From 1861 to 1865 the production of cotton was insignificant owing to the vicissitudes of war; but the year after the surrender 2,193,000 bales were produced, showing that the planters went at work in earnest for the upraising of their fallen fortunes. From that time forward labor became better organized, and the production went bravely on. In 1866–'67 it amounted to 1,951,000 bales, in 1867–'68 to 2,431,000 bales, in 1868–'69 to 2,260,000, in 1869–'70 to 3,114,000, in 1870–'71 to 4,347,000, and in 1871–'72 to 2,974,000. The considerable difference between the crops of '70–'71 and '71–'72 is attributed to the low range of

prices which prevailed toward the close of the season of '70–'71, discouraging many from planting anew. The planters had all made their contracts on a basis of 25 cents per pound; but the market was over-stocked, and they had to sell in many cases, at fifteen. The necessity of a rapid multiplication of railroads and steamboat lines is shown by the fact that more than 150,000 bales of the crop of 1870–'71 remained in the country at the close of that season, on account of a lack of transportation facilities.

The whole tone of the cotton trade has been gradually changing since the war. Previous to that epoch a large portion of the business was done directly by planters through their merchants, but now that the plantations are mainly worked on shares by the freedmen, the matter has come into the hands of country merchants who give credits to the laborers during the planting seasons, and take their pay in the products of the crop, in the harvest season. These merchants then follow the cotton which they have thus accumulated in small lots to market and look attentively after it until it has been delivered to some responsible purchaser and they have pocketed their profits. These same merchants, too, often pay a higher price for cotton to the planter and his co-operating freedmen than the market quotations seem to warrant; but always manage to profit themselves, for they rarely allow a freedman to find that his season's toil has done any more than square accounts for him with the acute trader, who has meantime supplied him and his family with provisions, clothing and such articles of luxury as the freedman's mind and body crave.

The Cotton Exchange of New Orleans sprang into existence in 1870, and merchants and planters were straightway alike surprised that they had not thought its advantages necessary before. It now has three hundred members, and expends $30,000 annually in procuring the latest commercial intelligence and maintaining a suit of elegant rooms where the buyer and seller may meet, and which shall be a central bureau of news. The boards of the Exchange are thoroughly and carefully edited, and are always surrounded by a noisy, impulsive throng of speculators, as well as by the more quiet, staid and important of the local merchants. During the busy season, the labor is almost incessant at the Exchange, and in the establishments of all the prominent merchants and factors. In the months between January and May, when the season is at its height, clerks and patrons work almost literally night and day; and when the most exhausting period of the year arrives, they themselves are thoroughly exhausted; so they leave the sweltering lowlands, and fly to the North for rest and cool refuge. New Orleans is certainly treated with injustice when she is accused of a lack of energy. Her merchants who deal in cotton are more energetic than the mass of Northern traders and speculators. They work early and late with feverish impulse. A well-known cotton factor, whose transactions amount to nearly twelve millions of dollars yearly, gets to his desk during the season long before daylight, and daylight comes wonderfully early in the climate of the Gulf States.

The Louisianian capitalists have given some attention to the manufacture of cotton, and the factories which have already been established are clearing from eighteen to twenty-five per cent. per annum. There are two factories in New Orleans, each of which consumes about one thousand bales yearly; a third is located at Beauregard, and a fourth in the penitentiary at Baton Rouge. The consumption of Southern cotton mills during the three years closing with 1872 amounted to 291,000 bales, and is

increasing at a rapid rate. Each new railway connection gives the city fresh prestige as a cotton mart.

When the levees are crowded with the busy and habile negroes, unloading cotton from the steamboats, the apparent confusion is enough to turn a stranger's head; yet the order is perfect. It is a broad-chested, ebony-breasted, tough-fisted, bullet-headed, toiling, awkward mass, this collection of roustabouts on the levee; but it does wonders in work. It is almost always good-humored; even when it grumbles it is with an uncouth smile; it is prodigal of rude, cheerful talk and raillery; has no secrets or jealousies ; is helpful and sympathetic and familiar. It leaps to its work with a kind of concentrated effort and, as soon as the task is done, relapses back into its favorite condition of slouch. The sharp voices of the skippers, the harsh orders of the masters of gangs, and the cheery and mirth-provoking responses of the help, mingled with the sibilations of escaping steam, the ringing of countless bells, and the moving and rumbling of drays and carts and steam-cars cannot drown down, cannot smother the jocund notes of the negro's song, his arms and limbs and head all keeping time to the harmony, even as he trundles the heavy bale along the planks. When he pauses from his work, perhaps you may see his dusky wife or daughter, clad in a long, closely fitting, trim calico gown, and a starched gingham sun bonnet, giving him his dinner from a huge tin pail; or you may find him patronizing one of the grimy old dames, (each of whom looks wicked enough to be a Voudou Queen,) who are always seated at quiet corners with baskets of coarse but well-prepared food before them. Small merchants thrive along the levee.

Sugar.

The cultivation of the sugar-cane in Louisiana merits especial mention. Under the slave system one of the most remunerative of industries, it is now languishing because of the disorganization of labor; and because also of the division of large plantations into small farms. For a whole year before the sugar crop is ready for the market a constant outlay is required, and the small planters succeed but poorly, while the larger ones have been ruined by the war, and have allowed their sugar houses to decay, and their splendid machinery to rust in ditches.

Up to 1816 the cultivation of the cane was confined to the lower parishes of Louisiana; but it is now raised with reasonable success in many portions of the State. From 1828 to 1833, the sugar production of the State was about 280,000 hogsheads. The following items will show the amount of the crops in the years indicated:

1834,100,000; 1840,87,000; 1850,211,000; 1860, 228,000; 1861, 459,000; 1864, war 7,000; 1865, 15,000; 1866, 39,000; 1867, 37,600 ; 1868, 84,000 ; 1869, 87,000; 1870, 144,800; 1871, 128,461; 1872, 105,000; 1873, 90,000.

There were, at the time of our visit to Louisiana, 1224 sugar houses in operation in the State, 907 of which possessed steam power. But large plantations are everywhere decreasing, and small ones increasing in number. The co-operative system, as practiced in Martinique and other colonies, has been adopted to some extent in the State. It separates the production of cane from the manufacture of sugar, and a great many small planters take their cane to the sugar houses, and work it through on shares. This is much better than the old system, which made the raising of sugar by free labor so expensive that it was almost impossible. The co-operative system will, perhaps, prevail very largely ere long, many important planters giving it their sanction. In 1871, there was enough labor and capital expended on the crop to have brought it

up to a quarter of a million hogsheads. The accumulated losses of the last three years have made the trade so dubious that dozens of the largest planters in the State cannot secure a cent of advances. Plantations are deserted; planters are completely discouraged. The present sugar production of this most fertile of cane-growing lands is only two per cent. of the whole production of the world. The consumption of sugars in the United States for the calendar year 1871 was 663,000 tons, of which 85 per cent. was foreign sugar.

All the land comprised in the section known as the "Delta proper of the Mississippi River," embracing eighteen parishes and an area of 12,000 square miles, is peculiarly adapted to the cultivation of sugar-cane, as well as of cotton, corn, rice, tobacco, indigo, oranges, lemons and figs. More than half of the population of the State is settled upon this delta; and, in 1860, *one hundred and fifty thousand* slaves were held in that section, and the total estimate of taxable property there, including the slaves, amounted to $271,017,667, more than half of the State's whole valuation. It is not wonderful that stagnation has fallen upon this once prosperous section, since, reckoning the slaves at the average $1.000 apiece, by their liberation alone, $150,000,000 of the above valuation at once vanished into thin air!

For fifty or sixty miles below New Orleans, the narrow strip which protects the Mississippi channel on either side from the gulf is crowded with sugar and rice plantations. The soil there is all of recent alluvial formation, and is, consequently, extremely prolific. This section may without the least exaggeration, be called "of the best land in the world." The rivers and bayous furnish fish and oysters of finest flavor; the earth brings forth fruit and vegetables in tropical abundance; all the conditions of life are easy, and in addition to this the profitable culture of sugar and cotton may be pursued.

The Negroes.

The negroes themselves are making money rapidly in this section, and show much skill in managing their affairs. In many cases they were aided in purchasing their lands by their old masters, and generally go to them for advice as to speculation and conduct in crop raising. The same negro who will bitterly oppose his old master politically, will implicitly follow his advice in matters of labor and investment which concern him personally.

The testimony of most of the planters in Louisiana is that the free negro works well, and earns his wages, save when he engages in political effort. There are none who are willing to assert that free labor has not been a success; and the majority would prefer it, if the State were in a settled condition, to the most arbitrary days of ownership. It is, nevertheless, evident that political excitements, gotten up by adventurers with the hope of obtaining power, take the negro's attention a good deal from his work, and constitute a species of mild intellectual dissipation, which he thinks it vastly fine to indulge in, but which only unfits him for serious efforts at progress, and wrongfully elevates him and his fellows into a party directly opposed to the interests of his fellow citizens.

The Whites.

Judging from conversations with a number of persons, there is not much hope that in the present condition of affairs the equality of races will be thoroughly recognized by the white man in Louisiana. He will not admit that the negro is really competent to legislate for him in any manner, or to vote with him on matters of common importance to white and black.* While he has no desire to see any of the conditions of that kind of society, which prevailed before the war, re-established, he refus-

es to recognize or acquiesce in the actual condition of affairs. Having been, as he considers, doomed by the revolution, he sits haughtily tranquil, wrapped in reserve, save when he ventures to predict the downfall of the Republic, and to lament the despotism under which he asserts that he is kept. He is not more glad to be rid of slavery than he would be to see the last negro vanish from the soil. He is weary of the whole subject of black *versus* white; anxious for immigration, yet faithless of its practical results: willing to guarantee, to the extent allowed by his impaired fortunes, any reasonable enterprise tending toward the commercial development of the State, but discouraged, and oftentimes distracted. He is told to help himself, but is powerless, and resents all invitations to frankly join with the dominant party as insults. Impulsive, intensely individual, and sensitive in high degree, he fancies that he sees fresh humiliations in a thousand changes, which are but the inevitable attendants of the revolution.

There are in Louisiana men of brilliant and audacious eloquence; men of *entrain* and magnetism, who seem fashioned for leadership; and yet, strange as it may appear, who take but little interest in the affairs of their own State; and who either content themselves with deriding their inferiors, or with watching chances for their personal elevation, by taking advantage of the weakness or insincerity of those in power. They laugh at the discomfiture of their fellows, while the house is being pulled down over their own heads. With anarchy at their doors, they refuse to make the first step toward reconciliation, or a proper understanding between the races now so equally divided as to numbers within the State limits.

The resistance to taxation, which began with the present year, was pretty effectually checked by the proclamation of the President which virtually made such resistance dangerous. People who wish to keep in their hands what little property remains to them are compelled in one manner or another to pay up.

With the awful possibility of a war of races constantly thrusting its ugly head into the light, it is easy to perceive how industrial development is hindered in, and capital is frightened away from all the parishes of the State; it is easy to see how passions, which should have long since become extinct, still smoulder, and are ready at a moment's warning to burst forth at white heat of anarchy and chaos.

* This statement may need modification at a later day, but at present it is the truth. The white man in Louisiana admits that the black man has a right to vote, and, even to sit in the legislative assemblies; but that he is competent to vote or legislate intelligently, or ever is likely to be, the white man rigidly denies, and, when pressed to declare his belief, will always tell you so. He declines, as a rule, to believe in the capabilities of the negro, and does not see anything in the future for the unfortunate black to indicate progress towards intelligent self-government.

MINUTES

OF THE THIRD ANNUAL MEETING OF THE CENTRAL SOUTH CONGREGATIONAL CONFERENCE,

Held in Talladega, Alabama, October 7, 8 and 9, 1873. Together with reports and statistics..

We have received a neat pamphlet, of twenty pages, bearing the above title. It being the report of the *third* annual meeting of the body, indicates stability as well as regularity. We trust these Southern Congregational Conferences are a growing power among the Freedmen.

The opening sermon was preached by Rev. G. W. Andrews, of Montgomery, Ala., from 1 Sam. xvii, 32: "And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine."

At the afternoon session of the second day, Bro. Wilson Callen presented himself as a candidate for license to preach the gospel. The Conference proceeded to the examination, Rev. E. O. Tade conducting it. The examination was sustained and license granted, and the candi-

date placed under the direction of his pastor, in regard to his course of study, to better fit him for his work.

In the evening session, the Conference listened to a sermon by Rev. E. O. Tade, from 1st Sam. xxii–1, 2. At the close of the sermon, twenty minutes were devoted to prayer for the outpouring of the Holy Spirit.

Among the proceedings on the third day, we find the following deserved tribute to the memory of the dearly beloved THOME.

The Memorial Committee reported the following resolutions, which were adopted:

WHEREAS, God, in His all-wise providence, has called away from us our highly esteemed and much beloved brother, Rev. J. A. Thome, pastor of the Chattanooga Congregational Church; and whereas, we greatly miss his manly words of encouragement, his Christian spirit and bearing, and, especially, his presence as Moderator of this session of our Conference; Therefore,

Resolved, That we tender to his beloved wife, in this her great bereavement, our sincere sympathy; and the assurance that, in her loneliness, we will remember her at the Throne of Grace.

Resolved, That we extend to our sister Church in this her great loss of their beloved pastor, our sympathy and prayers.

Resolved, That a copy of these resolutions be spread upon our minutes, and also sent to the Church and family of our deceased brother.

From the Narrative of the State of Religion, we copy these items:

In making a review of the history of our religious work for the past year, we have renewed occasion for profound gratitude to our Heavenly Father for His faithfulness to His promises and His fostering care. It has been a year of great activity among our churches, and of healthful spiritual growth, as is shown by the fact that most have enjoyed revival seasons, and nearly all have made decided progress, in spite of many obstacles arising from the poverty of the people, the low standard of education and morality, which prevails in all the communities, and, in some cases, the senseless and bitter opposition of sectarian churches.

From a general survey of the field, so far as reported, these facts are made especially prominent:

1. That all our churches assumed at the outset, and still maintain, an advanced position in regard to morality. The use of tobacco and intoxicating drinks is strongly discountenanced, and almost entirely dispensed with; while the vital connection between sound morality and intelligent piety is everywhere made distinct and emphasized.

2. That these churches are doing a very important educational work, by carefully training their own members to an intelligent Bible piety; by fostering common schools in connection with each church, though not under its control; by inspiring their young people with a desire for a higher education, and assisting them to secure it, and by making requirement for a thoroughly educated ministry.

3. That all our churches are manifesting an earnest missionary spirit, and are taking active measures to provide for the ignorant, and those destitute of religious privileges in their various localities.

The reports indicate that at least twenty mission Sabbath schools are maintained, beside preaching stations—while nearly one hundred and fifty members of our churches have been teaching day-schools, and most of them conduct Sabbath schools in connection with their other work. This missionary zeal is worthy of especial note, in view of the fact that all our churches are themselves mission churches, no one having yet attained to self-support, several being without pastor and house of worship, and all composed of people who are struggling with great poverty.

The Report on Missions is as follows:

Resolved, That in the peculiar Providence, which has permitted the sons and daughters of Africa to be enslaved in this country, and which, after a long series of years, has brought them not only freedom, but all the privileges of free institutions, we recognize a means of redemption for Africa; and we do heartily recommend that pastors, teachers, and all Christian workers within the bounds of this Conference, do all that lies in their power to create a missionary spirit in our churches and institutions of learning. We recommend that meetings of a missionary character be occasionally held, in which special attention shall be given to the African field, so that the young men and women, brought under our influence, may be led to see the need of the millions of their own race now living in all the darkness of heathenism, and may be thus brought to consider their own duty in regard to missionary work in Africa.

The Report of Committee on Sabbath schools, says:

In view of the fact that there can be so little Bible instruction given in the families represented in our churches, your committee would recommend that special

attention be given to this branch of the Church work; that pastors often preach, especially to the children; that they encourage teachers' meetings, in order to study the word of God, and unite in prayer for the teaching of the Holy Spirit to prepare them for their Sabbath work. We also recommend that the churches encourage the forming of Sunday school Unions; holding Sunday school Teachers' Institutes and State Associations; that the churches form mission Sunday schools in surrounding districts as rapidly as possible, without weakening the church Sunday schools.

LIST OF MINISTERS.

G. W., Andrews, *Montgomery, Ala.* A. E. Baldwin, *Memphis, Tenn.* H. S. Bennett, *Nashville, Tenn.* H. E. Brown, *Talladega, Ala.* F. A. Chase, *Nashville, Tenn.* C. W. Francis, *Atlanta, Ga.* S. C. Feemster, *Columbus, Miss.* J. F. Galloway, *Columbus, Miss.* Sylvanus Hayward, *Nashville, Tenn.* W. W. Mallory, *Memphis, Tenn.* G. S. Pope, *Selma, Ala.* L. A. Roberts, *Nashville, Tenn.* E. E. Rogers, *Atlanta, Ga.* J. Silsby, *Selma, Ala.* A. K. Spence, *Nashville, Tenn.* Floyd Snelson, *Andersonville, Ga.* Ewing O. Tade, *Chattanooga, Tenn.* Thomas Thomas, *Knoxville, Tenn.* Robert D. Thomas, *Knoxville, Tenn.* G. W. Walker, *Atlanta, Ga.* N. E. Willis, *Marion, Ala.* Total, 21.

LICENTIATES.

Wilson Callen, *Selma, Ala.* Prof. A. A. Safford, *Talladega, Ala.* H. Wadkin, *Byron, Ga.* Total, 3.

STATISTICS OF THE CHURCHES.

Churches in Tenn. 9; in Ga. 4; in Ala. 5; Miss. 2. Members 1024; Additions 197; Removals 55; Contributions, Parish $6295. Benevolent $367.

ROMANISM AND THE FREEDMEN.

Our teachers in the South see the wise and wary working of Rome among the Freedmen, and feel called upon to utter their warnings. We give one such below.

Who shall be God's instrument in regenerating the South? Not politicians and demagogues; they have already proved their inefficiency.

What should we think if we found the field already occupied? "Oh!" says one, "Rome need not be always made a bug-bear; she is not trying!" Another says, "Well, if she did, she could do nothing with the colored people, they are not naturally drawn in that direction;" and both feel very comfortable.

However, both are mistaken. Observation shows that the Romish church is working mightily and skillfully to win the colored people to her fold; noiselessly as well, like all the greatest forces. It shows also that the colored people are easily drawn towards her, because of natural constitution, inherited tendencies and present circumstances.

Rome is very wise. I wish we might learn some of her prudence, instead of passing her by as unworthy of notice, or admitting facts, but trying to break their force by unseemly denunciation. That is a weapon which we should have learned by this time only injures him who uses it. Let us open our eyes to the fact that Romanism while making no noise to frighten anybody, is at every point putting out a hand to grasp the groping black man's.

Here are a people with quick sensibility and warm feeling, stung by ages of contempt. Rome comes quietly and without ado takes it for granted that all are equals before her, and treats them as such. Water to thirsty souls, that.

A deep seated belief in the marvelous, makes them excessively superstitious. Nothing is beyond credence, if it be incomprehensible and picturesque. Here Rome entrenches her position, substitutes worship of saints for that of lower fetiches; and new miracles and wonders take the place of the old.

Love of display, a passion for sensuous brightness and beauty—an appreciation of the dramatic and awe inspiring, make Rome's pageantry peculiarly fascinating to this susceptible people. Rome perceives the want and knows well how to meet it.

Through long ages of misery, the crushing weight of circumstances has ground into them the idea of meriting future joy by present suffering—true enough, if you suffer for the right thing, but the perverted form is that, of necessity, they should possess heaven by and by, because so wretched now. Rome perceives her advantage, and upon this natural stronghold, builds the fortification of penance—"make yourself suffer that you may be saved." The idea is recognized as a familiar one, and received without question.

A somewhat quickened conscience makes one look for a way of escape from its reproaches. Naturally it is easier to go to the confessional repeatedly for relief than to try to uproot the sin itself. Generations of making religion a matter of "shouting" and "getting happy," rather than of resisting temptation, make them slow to think that the easy way may be a dangerous one. Rome has a double battery here. The tendency of slavery is to destroy self-reliance in the enslaved. She remembers that inherited tendencies are not overcome in a day, and that the race still loves to be led and dictated to, from sheer habit. Singularly well prepared ground for so unhesitating a dictation as that of Rome, is it not?

In point of fact, she is already in possession of a wonderfully well planned base of operations. She not only makes her worship attractive to the people as she finds them, but in all her industrial and charitable operations she shows the same wise working. She gathers her forces in centres of influence, she plants herself with an air of permanent residence, nothing is done in slipshod, temporary fashion. Her resources in men and means enable her to consider only the best way to do a thing. All her workers are skilled, and her appliances fitted to the end in view. In her way of giving material aid, she contrives not to pauperize the recipient. He soon learns to feel that the natural order is for him to give to her, and before long tries to exert himself that he may do it.

Not one word of this is written with the intent of casting reproach upon the Church of Rome. I have a profound respect for her methods of working, her wise using of means to attain a given end.

If we, possessing as we believe, a purer truth, have been so faithless as to let a strangely favorable opportunity slip by almost unimproved, or so unskillful and irresolute in doing what we attempt, as to show ourselves unworthy of greater trusts, doubtless this busy worker who has stepped in, will so fortify her present position as to make herself mistress of the situation; and—though in all sadness I say it—humanly speaking, she deserves to succeed. But while we cannot change the results of our failures, we may rouse ourselves to accomplish what yet can be done.

The object in writing thus plainly of facts—my statements can easily be proved correct—is to try to shake off an unaccountable lethargy and satisfaction with our comparatively feeble and spasmodic efforts, and to wake up our people to something like the needed energy for the work which yet remains; a mighty one, indeed, one that will tax all our powers to do well.

KENTUCKY.

From the Oberlin News.

Letter from a Berea Student—A Teacher's Institute in the Mountains.

The cause of common school education which had formerly been at such a low ebb, was very greatly advanced in this State three or four years ago by the enactment of a law, requiring each county commissioner of common schools to hold, yearly, a Teacher's Normal Institute. The law also very generously provided that each teacher of the county could spend

that week in the Institute without forfeiting his pay.

Like every innovation upon antiquated customs, this "new-fangled notion" met with great opposition from both teachers and people, and in many counties the success of the Institute seemed anything but flattering. But familiarity with the workings of the Institutes soon convinced all that they were of the utmost importance, and now they are encouraged by all who have the interest of common school education at heart.

It was the good fortune of the writer some weeks ago, after making a journey of sixty-four miles, to attend an Institute in one of the mountain counties. It was held at a pleasant town situated on the Cumberland river, about thirty miles from the famous "Gap," so well known during the late war. Forty-seven teachers were present at the opening of the Institute, being all the teachers in the county except one. . . .

Not the least interesting of the exercises were the reports of the teachers in regard to their various schools. They told of the great discouragements under which they labored. Most of the school-houses were in a very wretched condition. They were destitute of desks, tables, chairs and black boards. Many of them had neither windows nor doors, and the roofs were like sieves through which the rain came whenever there was a shower. There was one old gentleman who declared that he had the poorest school house in the county, and proved it by relating an anecdote. He said that one day during a hard rain which gave them a good drenching, as it poured through the roof, a little boy sat with his head drawn down between his shoulders, and his body bent forward so as to form a good water shed, and as the water ran down his back, he looked up and said: "Teacher, I reckon this 'ere roof wants fixin'."

It is sad to contemplate the great ignorance which exists among the mountain people, because we find them, not dull and stupid, but naturally quick, and possessed of a good share of mother wit. They are as honest and hospitable people as one will find anywhere. Why, then, are they so far behind hand as regards all improvement? They are of the same blood as the people of the famous Blue Grass regions from whom have come the Clays and Breckenridges. The answer is brief, Slavery was the cause of it all. The large majority of these mountain people could not afford to own slaves. Their land was poor and such labor was unprofitable. Then the rich slaveholders of the "Blue Grass" looked down upon the poorer class, would not allow them either to own land or to live near them, and so drove them to the mountains, only to increase the number of the so-called "white trash" in those regions. Thus the slave power, with its iron heel, ground them down. They had no chance to rise or develop themselves, for there was no profitable work for them to do. Of course, all enterprise was crushed out, and hemmed in by their mountains, and having little intercourse with the outside world, these people have gradually fallen behind the times, till their condition is sad enough.

But there is hope for them. The desire for education is spreading through all these regions. They need encouragement and aid from those who have had better advantages. They are eager for knowledge. Your correspondent went among them simply as a student from Berea College. The principles of this college in the South, like those of Oberlin in the North, are hated by the Southern people. It was with diffidence and some anxiety that the writer went among them, not knowing how he would be received. But all misapprehensions were quickly dispelled, for he was most cordially received, and given a prominent place in the Institute.

Here is work to do, earnest, faithful work. This institution at Berea is standing with open doors waiting for these people to come in. The old prejudice against its free principles and recognition of humanity, are rapidly passing away. As they come, these people need the influence and culture of truly noble men and women to help them to a broad view of life and its duties, and to fit them to do their part well. Who will help do the work?—this is an important question. If any one anywhere in the North feels that he has no work to do, and has little influence where he now is, let him come with his heart full of love for earnest work, and he will find a field of labor here, and will exert an influence far beyond any thing that he can hope for in the more enlightened places. If he comes in this spirit, he will not only bless others, but will be blessed, and will have occasion to thank God that he ever sent him to Kentucky.

H. B. F.

LOUISIANA.

From Rev. S. S. Ashley.

Straight University — Encouraging Work.

We are doing more satisfactory work this term than during any preceding term since my connection with the Institution. We have a class of young men who are earnest, industrious, eager to learn, and devoted to preparation for Christian work: without an exception, they are already active workers in the Sabbath school or the pulpit.

A Sabbath school is maintained in the chapel: and on Wednesday P. M. of each week, there is preaching by some member of the faculty in the chapel. Pray for us.

From Prof. Martling.

Curious Funeral Custom.

My Sunday-school at Gretna is in an encouraging condition. My sole assistant is a very dark colored girl who can barely spell out a verse in the New Testament, and she and I hold rule over perhaps eighty scholars, small and large. Of course, general instruction, singing and memorizing in concert, occupy most of the time.

Last Sunday my work suffered a singular interruption. I was met by one of my pupils who informed me that there was a "body" in the church, and that there would be no school. This announcement was repeated by one after another, as though it was the simplest and most comprehensible thing possible. I reflected. What body could be convened? Possibly some ecclesiastical gathering, or some one of those secret societies with which the South is honeycombed. Perhaps I would not be admitted, as I certainly had neither grip nor pass word. But there was no tyler at the door, and I entered without molestation. In front of the pulpit was the "body," the coffined corpse of a child, covered with a pall of black paper cambric. The windows and pulpit were hung with alternate stripes of cambric and white cotton. Twenty or thirty women and children were in the room. Nobody seemed especially afflicted, and the little people appeared to be having a good time. They were not boisterous, only jolly. My informant was right. I had no Sunday school. I have since learned that it is the custom to take a corpse to a public place, and there leave it several days, until in this hot climate, it is offensive, waiting for some convenient opportunity for a "funeral."

From Rev. S. S. Ashley.

Encouraging reports from Terrebonne and Lockport—Rough Accommodations—Help Needed.

Rev. Daniel Clay, of Terrebonne, writes under date of December 9, 1873: "We opened our little chapel on the third day of December. The Lord blessed us with a fine day; and we have a beautiful church.

"We spare no time in asking God's blessing upon our mission, and we are certain that some of our prayers are heard.

"The time is exceedingly close up in this part of the vineyard, but we do not entirely forget our missionary duty—enclosed please find nine dollars, for missionary purposes."

Bro. Taylor, at Lockport, reports the continuance of religious interest, also that his Sabbath school is large and increasing. His meeting house is crowded, not only on the Sabbath, but on week days. This house is very rough and uncomfortable, but the people are poor and must worship as they can.

Will not those of our Northern Congregational brethren who are able to worship in expensive and luxurious edifices, remember their poor brethren and sisters as they shiver and suffer in their rough board houses; houses with out windows, with planks for seats, without stoves, but with innumerable inlets for the winds and storms?

The South Western Conference of Congregational Churches will convene in New Orleans, January.

TEXAS.

From Rev. B. C. Church, Goliad.

Spiritual Destitution in Texas—Plan for Itinerating Preaching.

I wish to submit my plan of missionary labor in this State. We have a scattered population and but few Christian workers. I don't know of a Sabbath school in this or adjoining counties, except at the county seat, and of but one or two places where meetings are held once a month. The population in this county is three thousand; area, nine hundred square miles. This is a fair specimen

of other counties. A Presbyterian and myself are the only white ministers in this county. There has been no revival here, except among the blacks, for over twelve years. The people are not gospel hardened, neither are they skeptical. Multitudes of them have never heard a sermon. Sinners have no hiding places.

A minister at large, is the pressing need of the hour, to find stations and organize our forces to fight the devil. I am willing to borrow from the Methodists a God-honored plan. A study is not as important here as North. Here, more than there, we need to study men. The scattered labors of the Methodists in a new country were not lost.

Here the people live an easy, almost an idle life. They will, therefore, probably attend meeting on any day or night. Now for these, the circuit with its five to seven appointments a week, is the special means required.

We could employ illiterate helpers, for the generation is not an educated ministry or none. The illiterate are in the field, they may as well be under our tuition as others.

Rev. Stephen Peet urged the A. H. M. S. to aid a similar work in Wisconsin without success. Now I believe all see the wisdom of his plan. At least I hope we may try the plan on a small scale and test its utility.

My school closes the 31st of Jan. I may be able to get another at Churchville or San Antonio, and put in Sabbath school and pulpit labors with it, but is that all that can be done; or in other words, must the ordained missionary of the A. M. A. give to his appropriate work only so much time and strength as he has left at the end of a week in school?

INDIANS.

From Rev. Francis Spees, of Red Lake, Minn.

Converts—Indian Aspirations and their Hindrances—A Dying Medicine Man seeking Christ—Prayer Meeting.

RED LAKE, Nov. 17, 1873.

We are happy to report that the Lord is with us. Four young white men of promise have embraced the Saviour, and we confidently expect that others will come.

Many of the Indians are too poor to rise without help, and when their aspirations are awakened, they often fall back for lack of strength to breast the current of adversity, which they are obliged to meet. They tell us: "You say you want us to rise and adopt Christian ways and become civilized; now show that you are sincere by helping us when we try." One says, "I have no team; I wanted a house, and I have carried the boards on my back half a mile from the mill for a floor, &c., &c." The Indian Agent and Bro. Allen, the physician, are doing all they can, but a thousand poor people have a great many wants. I believe that earnest protracted Christian effort will save the American Indians.

RED LAKE, Dec. 11, 1873.

Yesterday an Indian came into the room where I was writing, and said: "My friend, I have come on a hard errand. A man who is very sick has sent me to get you to come and talk with him about the Great Spirit. He dreamed last night that two men in black clothing came to teach him what to do. He wants you to come quick." I went with Dr. Allen, some two miles, and found an old man, who had been one of the leading heathen medicine men, lying apparently near his end with consumption. After wetting his parched mouth with a little water, with effort he said, "Because I want to do what the Great Spirit would have me do, is the reason I sent for you. I want to do his bidding.' It was his way of saying, "I want to become a Christian." I pointed him to the "Lamb of God who taketh away the sin of the world." The poor dying man seemed to clutch at every word with terrible earnestness, and when I explained to him that he was a bad man, and was carrying a load of sin, that he must roll it off at the feet of Jesus, he seemed to grasp the thought, and responded an earnest "yes."

Last evening we had one of our blessed prayer meetings. Several who had lately found Christ spoke, and one man with deep feeling, said, "My friends will you pray for me? I want to start in this Christian life." We carried him to Jesus in our prayers. We are very anxious that this work spread among the Indians. Oh! that Christians would pray for us!

American Missionary.

NEW YORK, FEBRUARY, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

THE NEW SOUTH.

The surface of society in the South is frequently moved by ripples of political disturbance. There are too, at times, deeper agitations there that indicate dangerous rocks or a mighty under-tow, as in the Louisiana troubles, or those more recent, in Texas.

The daily press duly chronicles all these, and people at the North, either judging them by their partisan preference, become indignant, or looking at them with indifference, become weary of the seemingly interminable confusion.

There is, however, a sort of information in regard to the South of far more value —that which relates to the restoration of trade and industry, to the establishment of harmony between the blacks and whites, and to the progress of the former in intelligence and virtue. We try to lay before our readers such information, as it falls in our way, without however endorsing all the views of the writers. A long but very interesting extract of this nature is given in this number of the "Missionary," copied from *Scribner's Monthly*.

HOWARD UNIVERSITY.

Theological Department.

We learn from Prof. Reeve that there are now in the Theological Department of Howard University twenty-nine students—viz: in senior class, 8; middle class, 8; junior class, 10; and 3 unclassified, besides two pastors of large colored churches in the city, who attend one or more classes daily. The religious tone of the department is very gratifying.

BEREA COLLEGE.

The Catalogue of this institution for 1873 lies before us. It gives a list of 16 Instructors and of 287 Students. In regard to the latter we select the following particulars: College classes, Seniors 4, Juniors 3, Sophomores 3, Freshmen 4; Normal 17; Preparatory 40, Grammar school 38, Intermediate 65, Primary 87. Whites 106, Colored 181. Males 176, Females 111.

Here is a marked illustration, in a Southern State, of an education furnished and enjoyed without distinction of sex, color or previous condition of servitude.

Here, too, are white and colored young men in regular college classes; and an examination of the studies set down for these classes, shows that the curriculum would suffer no disparagement in comparison with those of most of our Western colleges.

Special attention is given at this institution to the Normal department, to prepare teachers for the common schools of the State.

CHILDREN'S CLOTHING NEEDED.

In the financial distress of the country as might be anticipated, the laboring classes of the South suffer with those of the North. There comes a call to us, as formerly, for clothing, especially for children in the schools.

One of the teachers writes: "Many of our scholars are pitiably destitute of clothing, and may on that account be compelled to leave school."

It would gladden our hearts to forward clothing to those who are truly destitute, and especially hindered from education thereby. Boxes and barrels may be sent to WM. E. WHITING, 56 Reade St. N. Y.

SECOND HAND BOOKS.

The adage says that beggars must not be choosers, but we mean to be both. We beg for second hand *theological* books to send to our missionaries and to the colored students in

our theological schools, many of whom are also preachers to colored churches. Such books would be of great advantage to both classes, and particularly the latter, and we are confident that many such volumes are lying idle in the studies of ministers to whom age or secular avocations have rendered them useless. In the libraries of many laymen, too, we believe there are such books that are seldom or never read.

Yet we must express a decided choice. We do *not* ask for books that are so tattered as to give way at once under the vigorous handling they will receive from some of our friends at the South, nor do we wish for books that are so dull that nobody, black or white, will ever read them, or so valueless that nobody ought to waste their time in attempting to read them.

We put the case frankly, we ask earnestly, we will receive thankfully.

NATIONAL EDUCATION.

In another column will be found an outline of Mr. Hoar's bill in Congress, for appropriating the proceeds of the public lands to popular education. One special feature of this bill is that the funds shall be apportioned, for the first ten years, on the basis of illiteracy—thus giving the larger share, during that time, to the Southern States.

We venture to say that no measure of more importance than this, in its broad and wise statesmanship, will claim the attention of the present Congress.

Not to repeat the unanswerable arguments in its favor, drawn from the necessity of universal education in a popular government, we call attention to the special need of education in the South, and to the noble liberality which the nation would thus manifest towards that portion of the country, and to the comparative practicability and wisdom of this, over every other method of extending aid to the South. If we educate the blacks and the poor whites, we insure industry, economy, thrift, mutual respect and ultimate harmony and prosperity.

Taking a single aspect of the great subject, that of its bearings on missionary labors among the blacks, we cannot too strongly express our sense of its importance. That dense mass of illiteracy in the South is a hindrance which the resources of this Association, and of other similar bodies, are utterly inadequate to remove; while the slow process of establishing popular education by the impoverished Southern States, gives no hope of its accomplishment in time to sustain the wave of enthusiasm for education now impelling forward the Freedmen. The South is therefore in danger of repeating the mistake of the West India Islands after emancipation—a mistake far less disastrous there than here, for there it touched only one of the extremities of a great empire—here it would reach the vitals.

Missionary labors would be necessary to the complete success of such a movement, and in turn would be aided by it. A people of growing intelligence would be prepared for an enlightened Gospel, and that Gospel would be indispensable as a guide to the rising race, to direct the quickened and expanding minds in the way of divine as well as human knowledge, and to keep them from the sloughs of infidelity and indifferentism. The ten years of special appropriation to the South would only bring that section up to the level of the great West, in point of popular education, and thus place these two portions of our country on the same plane as missionary fields. We shall watch, with much interest and hope, the passage of this bill making this appropriation of the public domain.

THE EVANGELICAL ALLIANCE.

Dr. Hoge, of Richmond, Va., on "The Mission Field of the South."

We are frequently asked: Why was the duty of representing this field of Missions entrusted solely to one man, and he a Southern minister, and why did he make no mention of the work of

the American Missionary Association in the South?

We do not fully share either the surprise or disapprobation expressed by some of our friends when making these inquiries.

The Committee of Arrangements of the Evangelical Alliance, in its survey of the wide range of topics, embracing this country only as they do the rest of the world, may have conscientiously thought that one address on "Southern Missions" was, relatively, all that was demanded. The selection of a Southern man to make the address was perhaps a fraternal concession to the restored unity of the nation, and the Rev. Dr. Hoge, of Richmond, Va., one of the oldest Presbyterian pastors in the South, may have been presumed to be as suitable a man for that purpose as could be readily found.

Dr. Hoge does not, it is true, mention the A. M. A., by name, owing as we suppose to the limited range of his researches into the condition of the colored people, but that the omission does not arise from a premeditated purpose, is shown from the following very handsome reference he makes to our Normal and Agricultural Institute at Hampton, Va.—the only one, probably, of which he had special knowledge:

"The establishment of normal schools for the negroes, like the excellent and well-endowed Agricultural and Polytechnic Institute at Hampton, near Fortress Monroe, will do more than anything else to confirm their possibly wavering interest in educational schemes for their benefit. Enlightened and well trained colored teachers, thoroughly understanding the idiosyncrasies of their own race, and sincerely desirous to promote their good, without partisan or selfish aims, will become the best agency for keeping alive their present zeal for self-improvement, and for instructing them how to guard the great political estates so recently and suddenly conferred on them, against the raids of pillaging and unprincipled demagogues."

The view which Dr. Hoge presents of the South as a mission field—its extent of territory, its capacity for sustaining a vast population, the freedom of its people from scepticism and infidelity, and the difficulty arising from its sparsely scattered settlements, is just and worthy of consideration. The South *is* a wide and inviting field of missionary labor.

Somewhat in contradiction to this view is, however, the array of statistics which the Doctor gathers from the last Census Tables, showing that the South has relatively fewer paupers and criminals, and more church edifices and sittings, in proportion to population than the New England States. But whatever fault we may be disposed to find with these figures, we believe, must be found with the census tables rather than with Dr. Hoge, and especially as he courteously says:

"I contrast the statements made in the Census Report with regard to pauperism and crime in the New England States and in the Southern States, not for the purpose of making an invidious comparison, which I have no desire to do, but because the New England States are generally spoken of as distinguished for thrifty industry and high moral character."

We think, however, that there are considerations that will break the force of this contrast, and at a future time we may present them.

But we are mainly interested in Dr. Hoge's survey of the mission field among the colored people of the South. In it we find some things to admire and some to censure.

We have seldom met with a more just representation of the negro's amiable traits of character, or a more appreciative forecasting of his future destination than is to be found in the following extract from the Doctor's address—bating a single point, to which we shall afterwards call attention:

"There is before him the hope of a moral and spiritual progression of greater worth than any that is merely mental; and though his type of civilization and Christ

ianity may be different from that of the Caucasian, it need not be necessarily an inferior one; though he may never be distinguished in the walks of philosophic or scientific research, or of broad statesmanship, or of original discovery, yet he may attain to a spiritual development of the greatest and most attractive character. The very traits so prominent in his nature, his freedom from ambition and avarice, his humble, docile, forgiving, contented, patient, loving, submissive spirit, may, under the cherishing and sanctifying influence of divine grace, prepare him for a type of Christian civilization, softer, kindlier, fuller of the virtues of the Sermon on the Mount, more self-sacrificing, and richer in the sweet charities of the Gospel than any yet exhibited by the more aggressive and dominant white races."

The point to which we take exception, in this otherwise admirable passage, is that in which the prediction is suggested that the negro "may never be distinguished in the walks of philosophical or scientific research, or of broad statesmanship or of original discovery." If the heart of the colored man was not made vindictive by the cruel wrongs of slavery, might it not have been presumed that his intellect would expand in vigorous growth when lifted out from under the crushing weight of oppression and permitted to receive the sunshine of mental culture? At least, we venture to say, if Dr. Hoge had attended the recitations and examinations which we have witnessed in our institutions in the South, we believe he would have given the negro the benefit of the doubt that must have sprung up in his mind as to the intellectual inferiority of the race.

Dr. Hoge highly approves of the separation of races in church organizations, which he says is "the preference of the Freedmen and the policy of the Methodist and Baptist churches, to which denominations the colored people in the South for the most part belong;" and on this he grounds the inference that this "is perhaps a prophecy and a preparation for the time when they will be colonized into some state or territory of their own. This will probably be the happy and harmonious solution of the problem of their destiny in this country."

We had supposed that the theory of general colonization had died in the attempt to apply it to the slaves, and it seems to us to be as impolitic and as impossible in its application to the Freedmen. The races are here; the South cannot afford to lose the colored man, and he cannot afford to lose the stimulus of the white man's presence. Christianity must solve the problem of these two races dwelling together in unity. It may be a difficult achievement, but it presents itself as a necessity for both races, and Christianity can accomplish it.

As to "What the Freedmen need," we should place the requisition a little higher and broader than Dr. Hoge does, and should say it was an *enlightened and practical Christianity* for the *whole* race —ministers and people, but we agree with him fully in his estimate of the indispensable necessity to them of an educated ministry. We quote his words:

"But after all, the paramount necessity of the Southern African Churches is a thoroughly educated ministry of their own. Nothing can be substituted for this, nor can the complete development of their ecclesiastical life ever be attained without it. The negroes are constitutionally imaginative and mercurial, with a strong inclination to superstition and fanaticism, and what they most require to counteract these tendencies is systematic instruction in divine truth—not the technical systems of the schools, not metaphysical subtleties or sectarian polemics, but a grounding in fundamental principles—such a grounding as comes from illustrating these principles so simply, and reiterating them so patiently, as to insure a true and clear comprehension of them. If ignorant enthusiasts and fiery fanatics are their spiritual guides, their religion will be the intoxication of excited animal sensibilities, full of the chimeras of distempered fancy, instead of the calm sobriety of rational faith, and the salutary convictions of conscience, enlightened by the Spirit of Truth."

MISCELLANEOUS.

[From the Chicago "Interior,"]

WORK AMONG THE FREEDMEN.

BY REV. W. W. PATTON, D. D.

The *Interior* recently seemed to favor the idea that the American Missionary Association might be set aside by the Congregationalists, and its work divided between the American Board and the American Home Missionary Society. As the writer has consented to act for a few months, as the Secretary of the American Missionary Association for the West, he may be permitted to explain the real state of the case. Though the American Missionary Association now acts principally (not exclusively) for the Congregationalists, its constitution is undenominational, and, a few years since, it did much work among the Freedmen for Presbyterians also, and for other denominations. In 1866 it was the writer's privilege in connection with a Presbyterian minister to represent it before the General Assemblies of the Church of Scotland and the Free Church, and before the synods of the United Presbyterians, all of which bodies warmly endorsed the cause.

Benevolent and religious agencies, whether denominations, local churches or societies, spring up and take root somewhat like trees in a landscape, which never arrange themselves in straight lines, or on any mechanical system. Even the farmer, who plans to lay out his grounds systematically, both as to the proportion and position of things, is obliged to deviate from his ideal plans, by reason of peculiarities of soil and of configuration. Thus it happens, that the American Missionary Association grew when, where, and as, the providentially dropped seed and the providentially ordered circumstances necessitated; and now that its roots run far and deep, and its branches overshadow a wide area, it cannot be transplanted, and its friends will not cut it down, as though it were a cumberer of the ground. The receipts for the year, ending Sept. 30, were over $267,000 showing a large work, and a deeply interested constituency, and it would be vain to imagine that even half of that sum would be raised for the purpose otherwise. And yet there is reason in the general desire among all denominations to effect, by consolidation, a diminution of benevolent societies and boards; and something will yet be accomplished in that direction. The American Missionary Association has not failed to consider the subject; nay, more, it has even led off in such measures as were practicable. At the recent annual meeting it determined to abandon the foreign field as far as possible; to make over its Siam and Jamaica Missions to other Boards, and its small Sandwich Island Mission to self-support on the ground. Only the Mendi Mission in Africa was retained, because bequeathed permanent funds are held, which must be expended on that mission; and because it was hoped that a missionary zeal would soon be awakened among our freedmen to evangelize their fatherland through this agency.

Thus the work of the American Missionary Association will be brought upon a definite and natural basis, especially if the American Board shall aid in the desired simplification by making over its few missions among the Indians in the United States to the American Missionary Association, and shall limit itself to foreign lands. Then the Home Missionary Society would cover the ground of the white, European-descended races in our land, and the American Missionary Association would care for the more alien and colored races within our borders—the hitherto despised and oppressed Africans, Indians, and Chinese. Each will thus have abundant scope and a clear field.

The American Missionary Association

carries on such a diversified work at the South, that it would be impossible to turn it over to the Home Missionary Society, whose Constitution does not allow it to send out and support female as well as male missionaries, to maintain teachers as well as preachers, and to found and sustain graded and normal schools, colleges, and theological seminaries, as well as churches. Yet the American Missionary Association, in addition to the nearly fifty churches which it sustains among the freedmen, has been aiding about fifty common schools, over twenty graded and normal schools, and seven chartered institutions with collegiate and theological departments. It has thus had, in addition to its labors among the Chinese in California, and the Indians, three hundred and thirty-four missionaries and teachers among the freedmen during the last year, and has spent its main effort in educational enterprises to elevate the colored people permanently in industry, morality, intelligence, and religion. A distinguished bishop at the South astonished one of our friends, the other day, by most disinterestedly affirming that the American Missionary Association was effecting more good among the freedmen than all other agencies combined. May its work be more and more appreciated among its natural constituency, and may its success stir all similar organizations to a holy emulation!

JOHN HOPKINS' BENEFACTIONS.

The Baltimore Millionaire's Public Spirit and wide-spread Charities.

Baltimore papers devote much space to eulogies upon John Hopkins, the wealthy and benevolent merchant of that city, who died on the 24th inst. He was born May 19, 1795. He was a Quaker, and was always dressed in the plainest fashion. He was tall in stature, with a slight stoop in the shoulders, with a plain and wrinkled face, but a not unkindly eye. He was brief in his conversation, but to the point. He was of a quick mind and temperament, and when he came to a determination it was difficult to get him to change it. He was honest, industrious, generous and liberal. His estate is valued at from $8,000,000 to $10,000,000. Mr. Hopkins, without being a professed member of any church, had always the profoundest respect for religion. He gave largely to religious enterprises, and to the support of institutions such as he approved, and in the decline of his life he determined to convert his beautiful home at Clifton into the purposes of charity, and to devote a large portion of his wealth for the permanent relief of the poor. Following out this broad scheme, he has made the poor, the sick, the ignorant of the city his heirs.

To sum up the intentions and benefits of this rare and excellent act of benevolence, the uses as far as declared, and for which further provision, it is understood, has been made in his will, are as follows:

1. A university at Clifton, with a law, medical, classical and agricultural school, endowed with probably $3,000,000. The valuable ground has been deeded to Trustees.

2. A free hospital for four hundred patients, complete in all its appointments and departments, for the reception and treatment of the indigent sick of Baltimore and its vicinity, and in special cases of casualty, for people of the State generally, without respect to age, sex or color. The hospital will form a part of the medical school of the university at Clifton.

3. A convalescent hospital in a country neighborhood, within easy reach of the city, to which patients from the free hospital may be removed as soon as relieved of their maladies, and where they may completely recruit their strength and vigor before returning to their customary labors.

4. An inclosure of the thirteen acres of the hospital as in part a free park to all who choose to enter it. A low stone wall will surround it, surmounted by iron railings, and the grounds are to be graded,

laid off into walks, and ornamented with trees and shrubs and parterres of flowers, with seats for rest and sprinkling fountains.

5. In connection with the hospital a training-school for nurses will be established, in accordance with the plans of Florence Nightingale. Such nurses are to be paid out of the trust funds, and will be permitted after becoming skilled in their duties to exercise their profession, wherever their services may be engaged among the general community.

6. A home for colored orphans and for colored children having but one parent, and in exceptional cases, for such colored children, not orphans, as may be in need of charity. The home is to be in this county, and is designed to accommodate about four hundred inmates, and to be enlarged when necessary.—*N. Y. Times.*

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Illiteracy before Congress — A Scheme for National Education.

The chief need of the South is education. A prominent citizen of South Carolina declared at a late convention in that State, "that probably three-fourths of the children are growing up in mental darkness, and many are learning nothing but how to do evil." From the statistics of the last census, it appears that in 1870 there were in the United State 4,438,206 persons of the age of ten years and upward who were not able to read. Thus illiteracy is mainly confined to the Southern States. In these States alone, 3,550,424 of the whole number of illiterate persons were found. A bill has already been reported to the house of Representatives which is designed, in some measure, to remedy this evil. It is the bill introduced by Hon. George F. Hoar, of Massachusetts, "to establish a system of national education, and to apply the proceeds of the sales of the public lands to the education of the people." This bill has been unanimously reported from the Committee on Education and Labor, The bill is substantially the same that passed the House last session, but which failed of passage in the Senate, owing to the opposition of the friends of the Agricultural College bill. The President, in his message, calls attention to the objects which it is the purpose of this bill to accomplish. It is one of the purposes of this bill to place the influence of the National Government on the side of education. The friends of the bill, taking counsel of an eminent French Statesman, have agreed that "it is cheaper to build school-houses than to build prisons." The constitutional right to pass such a law, it is maintained, is to be found in the simple proposition that "the sources of power being in the people, free schools and general education are essential to good government and the perpetuation of free institutions," and that schools are as necessary to republican government as courts. The mechanism of the bill is very simple. The bill "forever consecrates and sets apart the proceeds of the public lands to the education of the people as follows: One-half the receipts of lands, after deducting expenditures, is to be distributed among the States, Territories and District of Columbia: the other half is to be invested, and to create a fund whose income is, in like manner, to be distributed." The distribution for the first ten years is to be on the basis of illiteracy. This would give the greater portion of the fund for the first ten years to the Southern States. It is claimed for the bill that it would put an end to the waste of the public lands. It is expressly provided, however, that the provisions in the bill shall in no wise interfere with the operations of the Homestead law, with the laws granting bounties to soldiers of the late rebellion. It is estimated that the future net proceeds of the public lands will amount to two millions of dollars annually. Mr. George F. Hoar, the framer of the bill, has arranged a table showing, upon the distribution of one million dollars to the different States, what would come to each pro rata. The basis of illiteracy of persons ten years old and upward, unable to write, is ascertained from the last census. The following is the table:

Delaware, $4,081.77; Maryland, $23,942.67; Dist. of Columbia, $5,074.65; Virginia, $78,-789.29; West Virginia, $14,397.28; Kentucky, $58,695.50; North Carolina, $70,271.82; Tennessee, $64,441.96; South Carolina, $51,508.-97; Georgia, $82,800.38; Alabama, $67.678.22; Florida, $12,687.59; Mississippi, $55,361.88; Missouri, $39,300.02; Arkansas, $23,561.00; Louisiana, $48,797.12; Texas, $39,174.92; Illinois, $23,004.29; Idaho, $598.66; Massachusetts, $17,271.01; Maine, $3,366.40; Ohio, $30,599.49; Rhode Island, $3,873.44; New Mexico, $9,227.27.

It will be observed that the largest portion of this fund will go for the instruction of the colored people and ignorant whites in the Southern States.—*N. Y. Times.*

POETRY.

For the American Missionary.

A PRAYER FOR THE OPPRESSED.

BY MARY G. BRAINARD.

Thou, whose mission here below
Was to let the captive go;
Thou, anointed to impart
Healing to the broken heart;
Op'ning wide the prison door,
Preaching gladness to the poor,—
Let all fettered souls go free,
Give bruised spirits liberty.

Look on those too gladly bound
By the chains themselves have wound;
Look on eyes that look on sin,
Where it leadeth, following:
Wake these dreaming, spell-bound eyes
To behold their miseries;
Captive lead captivity,
Give these bond slaves liberty.

Look where any heart, alone,
Makes to Thee its silent moan;
On another's side the power,
With itself, no comforter;
Bravely meeting bitter wrong
With one trust, unfailing, strong;
O, Thou Man of Sorrows, see,
Give bruised spirits liberty.

Thou, the once despised, oppressed,
Look where any weary breast
Struggles with its noblest thought,
Lest the germ to speech be brought;
Bound by those whose proud control
Fain would fetter e'en the soul:
Breathe on such, O Spirit free,
Where Thou art, is liberty!

Patient, silent God, awake!
Save the meek for Jesus' sake;
Let right triumph over might,
Put all tyranny to flight;
Make all government to be
Subject, King of Kings, to Thee:
Lord of Love, of Calvery,
Give this bruised Earth liberty.

FAMILY CIRCLE.

THE ANCIENT RING.

A man who wished to buy a handsome ring went into a jeweler's in Paris, and desired to see some. The jeweler showed him a very ancient gold ring, remarkably fine, and curious on this account, that on the inside of it were two little lion's claws. The buyer, while looking at the others, was playing with this. At last he purchased another, and went away. But he had scarcely reached home, when first his hand, then his side, then his whole body, became numb and without feeling, as if he had had a stroke of the palsy; and he grew worse and worse, till the physician, who came in haste, thought him dying.

"You must somehow have taken poison," he said.

The sick man protested that he had not. At length some one remembered the ring, and then it was discovered to be what used to be called a death-ring, and which was often used in those wicked Italian states three or four hundred years ago. If a man hated another, and desired to murder him. he would present him with one of them. In the inside was a drop of deadly poison, and a very small hole, out of which it would not make its way, except it was squeezed. When the poor man was wearing it, the murderer would come and shake his hand violently, the lion's claws would give his finger a scratch, and in a few hours he was a dead man.

For four hundred years this ring had kept its poison; and, at the end of that time it was strong enough almost to kill the man who had unintentionally scratched his finger with the claw; for he was only saved by great skill on the part of the physician and by the strongest medicines.

How like this poison is to sin! You commit a sin now, and for the present foeget it; and perhaps ten or twelve years hence the wound you then, so to speak, gave yourself, may break out again, and that more dangereously than ever. And the greatest danger of all is lest the thoughts of sins committed, and the pleasure we had in committing them, should come back upon us in the hour of death, or appear against us in the day of judgment.—*S. S. Messenger.*

A CHILD'S GIFT TO MISSIONS.

As the minister in a certain congregation was one day taking up a collection for the support of missions, a little boy of probably five summers gently slipped up to his father's knee, and looking up into his face, said in a low voice, "O pa, give me a penny?" "What do you want with it, my child?" the father asked. The little boy replied, "I want to give it to the collection." His father gave him the penny, and he put it in the hat as it was passed by him. His father then promised him to double it the following year. When the time came for the collection he asked for it, and the father, true to his promise, gave him double the amount first asked for, and again it went into the missionary-box. After a while, this little boy was called to a bed of sickness and death; and when about to die, he said to his father, "Father, don't forget on next Sabbath to put the money you promised me into the collection," which had by this time swelled to fifty cents. On the next Sabbath, when the collection was lifted, the little hand that had put the money into the hat was cold and stiff in the quiet grave, but the fifty cents were carefully put in by the father's hand. And he continued to put in for little Willie every year, until he had given for him ten dollars, and was unable to give any more, for he was poor.

But now comes the strangest part of this pleasing story. That father was once a slave, and his back was marked with the master's cruel whip, and his face is as black as coal; and this was a poor little colored boy that thought so much of giving to the good missionary cause, and he is now gone to live with the angels in the presence of the dear Savior whose cause he loved on earth.—*Missionary Visitor.*

OBITUARY.

DEATH OF A STUDENT.

On Monday, Oct. 13th, a student of Fisk University, MASON CLEMENTS, died, in the 24th year of his age. His early home was in Cincinnati, where he was once a member of the Colored Orphan Asylum. He had been in the University, and in the family, for nearly four years, and was greatly endeared to all. Nearly two years ago, he became a Christian, and many of us recall the joy there was over his conversion, and gratefully remember the marked change in his character.

He has taught school with remarkable success in Mississippi, for the last two years, during vacation. The people to whom he went had never had a school, and hailed his coming with joy, but when he first went among them, having never lived in the South, he was disheartened by the ignorance and degradation which he met. He had been a follower of Christ, but a few months, and being very quiet, almost timid, had never attempted real Christian labor, but among the people there he saw so much need, that he soon began out of school hours, to try to teach the people about Christ, going from house to house, to read the Bible, and pray and speak of Jesus. We remember the modesty with which he said that he knew so little about the Bible, that he did not dare to explain it, and how surprised he was, often, upon going to a house to read it, to find himself surrounded by eager listeners, who gathered round him, and wanted to hear more. There were some conversions in his school, in that first year.

The first summer he taught in a log house of the rudest structure, but the people promised if he would return, they would build him a school house, *which they did*, and he occupied it the last summer with great success. We remember the enthusiasm with which he wrote of the progress of his scholars, and of his Sabbath school. When he returned this fall, he said that a young man there had promised to keep up his Sabbath school during his absence, which seemed to greatly delight him.

He was taken sick a week before his school closed, but bravely kept up, and returned to us full of the brightest hopes of what he should accomplish in study this year. We had all noticed how his work in teaching had developed an earnestness of Christian purpose in him, but not until he lay upon his sick-bed, did we realize how deeply this had taken hold upon him. Three weeks before he died, I sat by his bedside, and his whole anxiety was for his school. He said he thought of the children day and night, and he had not strength to pray for them as he wished to, and with the tears falling on his pillow he said, "O! I wish I had prayed more for them when I was strong." He said he had hoped to do something for his people, but he should like to go and be with Jesus if it was his will. At another time, he said he did not know it was possible

to be so given up to God, and have no anxiety about anything. Thus quietly and beautifully he passed away from us, even as does the righteous whose end is peace. Just before he breathed his last, he wanted some one to sing, "Jesus lover of my soul," but his ear never caught the sound, for heavenly music burst upon him, and he was with Jesus beholding his glory.

The whole school gathered in the chapel for funeral exercises. It was the first time we had ever met there on such an occasion, and teachers and pupils sorrowed together, but not as those without hope, as we stood by the open grave, in a lonely cemetery, and laid our brother to rest, thinking of the resurrection morn when he shall rise again.

RECEIPTS

FOR DECEMBER, 1873.

MAINE, $176.04.

Alfred. Cong. Ch. *for a Teacher*	13 00
Camden. Miss A. Mansfield	2 00
Hiram. "A Friend"	2 00
Falmouth. Second Cong. Ch.	17 00
Gorham. First Cong. Ch.	66 36
Norridgewock. Cong. Ch.	47 80
Saint Albans. Rev. W. S. S.	1 00
Searsport. Rev. J. E. Adams $5., R. Treat $2.	7 00
South Windsor. F. M. W., *for "Southern Workman"*	1 00
Woolwich. Cong. Ch. $14., N. P. 50c.	14 50
Yarmouth. Colored Mission Class	4 38

NEW HAMPSHIRE, $510.92.

Amherst. Miss C. M. B.	1 00
Bristol. Cong. Ch.	9 69
Claremont. Ladies of Cong. Ch. $3. and Bbl. of C.	3 00
Dalton. M. L. M.	50
Dunbarton. Cong. Sab. Sch.	70 00
Durham. Sallie E. Hayes, Box of C.	
Exeter. "A Friend" $20., "J. B." $10.	30 00
Fisherville. "A Friend"	5 00
Fitzwilliam. Mrs. L. Hill	5 00
Francestown. Cong. Ch. ($2. of which from Aaron Fisher)	150 00
Hollis. Rev. J. H. L. 50c. — Bbl. of C., *for Wilmington, N. C.*	50
Keene. Second Cong. Ch. $36.50, "An aged couple in Second Ch." $3.82 and a gold ring, Mrs. Samuel Towns $5.— Cong. Ch. Bbl. of C. *for Wilmington, N. C.*	45 32
Londonderry. C. S. P.	1 00
Milford. Cong. Ch., Bbl. of C. *for Wilmington, N. C.*	
Nashua. Olivet Ch. $126.89, *for Wilmington, N. C.*—Pearl St. Cong. Ch. $3.90, Editor "Nashua Weekly Telegraph" paper,	130 79
New Ipswich. Mrs. N. F. D.	1 00
Newport. Cong. Ch.	11 00
Stratham. Cong. Ch.	42 12
West Hampton. T. J. Sanborn	5 00

VERMONT, $284.59.

Bellows Falls. Cong. Ch. $6.78, Mrs. B. $1.,	7 78
Brattleborough. Mrs. F. C. Gaines	5 00
Burlington. Third Cong. Ch.	16 07
Cambridge. "A Friend" $10. bal. to const. Gov. A. P. K. Safford, L. M., S. M. Safford, Mrs. M. Waterhouse and Mrs. C. Safford $5. ea., Jesse Mudgett (North Cambridge) $3., J. M. Safford $2.,	30 00
Chester. "A Friend"	5 00
Clarendon. Mrs. R. Clark, $1.30, Julia A. Pierce (deceased) and Sisters, Bbl. of C.	1 30
Cornwall. Cong. Ch. Sab. Sch. *for Ch., Kingston. Ala.*	25 00
Essex Junction. Elizabeth T. Macomber.	2 00
Georgia. Mrs. M. J. Jackson	2 00
Jericho Center. Dea. C. H. Lyman	5 00
Lower Waterford. Cong. Ch.	19 50
Lunenburg. Willard King	2 00
Manchester. Cong. Ch.	25 68
Middlebury. Miss J. W. T.	1 00
Norwich. Cong. Ch.	14 04
Saint Johnsbury. Centre Cong. Ch.	6 38
Saxtons River. Mrs. A. D. Chandler	3 00
Springfield. R. M. C.	50
Stowe. Mrs. S. S. Hook and Grandchildren *for Christmas gifts,*	2 00
Pittsford. Cong. Ch.	75 00
West Brattleborough. T. A.	25
West Newbury. Cong. Ch.	10 00
Weybridge. Cong. Ch.	23 00
Woodstock. Cong. Ch.	3 09

MASSACHUSETTS, $6,926.20.

Amherst. College Ch. $55., First Cong. Ch. $15.	70 00
Amesbury and Salisbury. U. E. Church	18 01
Andover. South Cong. Ch.	251 66
Ashby. Second Cong. Sab. Sch. $15, *for a Pupil, Atlanta U.*—Mrs. E. S. Hitchcock $1. and Bbl. of C. *for Augusta, Ga.*—A. T. $1.	17 00
Ashburnham. Cong. Ch.	57 86
Athol. Cong. Ch.	126 47
Ayer. Mrs. John Spaulding, *for a Pupil, Berea C.* and to const. Mrs. Anne A. Spaulding, L. M.	50 00
Boston. John W. Field $200., Mount Vernon Cong. Ch., in part, $198.91—Mrs. Sally Perry $80. *for Brewer Normal Sch*—Union Ch. $20. *for McLeansville, N. C.*—Union Cong. Ch. $19.65, Miss Sally Worcester $5. and 10 Testaments, Col. Baylor $5., "P." $5., F. E. H. 50c.	534 06
Becket. North Ch.	16 71
Bradford. First Cong. Ch.	55 40
Brookfield. Evan. Cong. Ch. $42.68, Conf. of 7 Churches $7.66	50 34
Brimfield. J. S. Upham	3 00
Bridgewater. Central Sq. Ch., Bbl. of C,	
Cambridgeport. Mrs. Emma P. Kendrick.	5 00
Charlton. Cong. Sab. Sch. $23.50, Rev. J. W. B. 50c	24 00
Chelsea. Winnisim't Ch.	126 85
Chicopee. Mrs. S. F. S. Brown $5., Miss C. Sawtelle $2.	7 00
Cotuit. Union Cong. Ch.	13 00
Curtisville. Cong. Sab. Sch.	12 50
Dalton. Z. M. Crane	100 00
Douglas. A. M. H.	50
Dracut. First Cong. Ch.	20 00
Dorchester. "A Friend"	1 00
East Abington. Third Cong. Ch.	100 00
East Hampton. Payson Cong. Ch. $327.30, — Payson Cong. Sab. Sch., $75. *for a Teacher*—First Cong. Sab. Sch. $55,90.	458 20
East Marshfield. Trin. Cong. Ch.	8 55
East Weymouth. Cong. Ch.	22 00
Fall River. C. M.	50
Florence. Florence Ch.	114 53
Franklin. Estate of Sally Fisher by Peter Adams, Ex.	200 00
Gardner. Ladies $2. and Bbl. of C.	2 00
Goshen. Theron L. Barnes	5 00
Greenwich Village. A. O. Parker $10., Daniel Parker $5.	15 00
Groton. Union Cong. Ch.	26 61
Hanover. Second Cong. Ch.	88 06
Haverhill. Mrs. Mary B. Jones	10 00
Hopkinton. Ladies of Cong. Ch. $4. and 2 Bbls. of C,	4 00
Housatonic. Cong. Sab. Sch.	5 00
Jamaica Plain. Mrs. C. Gunn $6. and 2	

Bbls. of C., F. P. Brackett, Bbl. of C., *for 96 So. Carolina* 6 00
Lakeville. C. L. Ward, $20., "A Friend" $3. ..... 23 00
Lawrence. Eliot Cong. Ch 23 00
Leicester. Mrs. C. C. Partridge 5 00
Lexington. Hancock Ch. Sab. Sch. *for Ch. Montgomery, Ala* 20 00
Lowell. High St. Cong. Ch. $117.62, John St. Cong. Ch. $7.96, Mrs. S. E. M. 50c. 126 08
Lincoln. "E. A. F." 5 00
Ludlow. Cong Ch 21 00
Lynn. First Cong. Ch 67 23
Mansfield. "A Friend" $10., Dea. O. Allen, $2. ..... 12 00
Matfield. O. G 1 00
Marblehead. James J. H. Gregory 200 00
Medfield. Second Cong. Ch 48 86
Melrose. Orthodox Sab. Sch. $100.—Bbl. of C. *for Ind. Dpt., H. N. & A. Inst* 100 00
Millbury. First Cong. Ch 114 70
North Adams. First Cong. Ch 65 80
Northampton. First Cong. Ch. Sab. Sch. $30. *for a pupil, Atlanta U.*—W. K. Wright $30 ..... 60 00
Newburyport. "A Friend" 5 00
Newton. Miss Ellen D. Jackson, Bbl. of C.
North Beverly. Cong. Ch 15 19
North Bridgewater. First Cong. Ch. Sab. Sch. *for Charleston, S. C.* 50 00
North Chelmsford. Cong. Ch 27 31
North Winchester. Cong. Sab. Sch. 25 00
Oxford. First Cong. Sab. Sch. $20., Miss Hannah M. Sanford $3., Rev. T. E. B. 50c 23 50
Palmer. Second Cong. Ch 5 00
Pepperell. Cong. Sab. Sch. *for Indian M. at White Earth* 18 62
Plymouth. Church of the Pilgrimage 46 40
Pittsfield. First Cong. Ch 77 13
Princeton. Ladies 2 50
Quincy. "B. C. H." 128 84
Reading. "A Friend" 46 00
Rockport. First Cong. Ch 89 25
Saxonville. Edwards Cong. Ch 8 50
Southampton. E. L. S. 50
South Boston. Phillips Cong. Ch. to const. SAMUEL A. CAPEN, L. M. 138 53
Springfield. Olivet Ch. $55., I. Merrill $2., H. N. P. 25c 57 25
Stoneham. "A Friend" 5 00
Stoughton. Betsey E. Capen 1 50
Sutton. First Cong. Ch. *for a Teacher* 45 00
Templeton. Trin. Sab. Sch 20 00
Townsend. Cong. Ch. $30.30, Ladies Benev. Soc. $3. and Bbl. of C 33 30
Upton. Cong. Ch. 22 15
Uxbridge. First Cong. Ch, ... 40 00
Wakefield. Cong. Ch 145 00
Warren. Cong. Ch. M. C, Coll 5 63
Watertown. 3 Bbls. of C.
Wellesley. C. B. Dana *for Tougaloo U.* 150 00
West Boylston. Cong. Ch. M. C. Coll's $33.78, Mrs. E. W. Holbrook $20., R. G. Cowee and "A Friend" $10. ea., Mrs. M. B. Worcester $7., Dr. and Mrs. G. W. Warren $5., Geo. F. Hildreth $5., Mrs. O. B. Sawyer, L. A. Cowee and J. C. Lovell $3. ea., Rev. W. Johnson, James E. Pierce, Thomas Harlow, Geo. W. Ames, Mrs. P. W. Tilton, Polly W. Ames and Miss A. M. Lovell $2. ea., 9 Individuals $1. ea., Others $6.85, ($30. of which to const. GEORGE F. HILDRETH, L. M.) 129 63
Westfield. Second Cong. Ch. $178.30, H. Holland $3. ..... 181 30
Westford. Cong. Ch. bal. *for a room, Talladega C* 11 00
West Medford. Cong. Ch 10 25
Westminster. Cong. Ch. $100. Ladies of Cong. Ch Bbl. of C 100 00
West Newton. Cong. Sab. Sch. *for a Teacher* 125 00
West Warren. Rev. W. M. G 50
Whitinsville. Cong. Ch 1009 75
Winchendon. "Atlanta Soc." *for a pupil, Atlanta U* 25 00
Woburn. Cong. Ch., in part 200 00
Worcester. Salem St. Ch. $139.75—Salem St. Sab. Sch. $50. *for a Teacher*—Plymouth Ch. and Sab. Sch. $101.68 *for a Teacher*—Old South Ch. $91.10, Union Cong. Sab. Sch. $50.66 ..... 433 19

RHODE ISLAND, $150.50.

Barrington. Cong. Ch 150 00
Providence. S. P. P 50

CONNECTICUT, $1,568.56.

Abington. Cong. Ch. $4., W. O. $1. ..... 5 00
Avon. First Cong. Ch 40 00
Bethlehem. "G. W. B." 15 00
Bloomfield. Cong. Ch. ($30. of which from Mrs. Mary E. Jerome to const. SAMUEL H. RAYMOND, L. M.) 45 00
Bridgeport. Olivet Ch 11 00
Cornwall. Miss H. D. C 50
Cornwall Hollow. Mrs. H. S 50
Darien. Cong. Sab. Sch. *for a room, Talladega C.* 25 00
Derby. First Cong. Ch 30 00
Eastford. Cong. Ch 12 17
East Hartford. Cong. Ch 86 00
East Woodstock. Cong. Ch. $13., H. R. C. 25c 13 25
Farmington. "A Friend" 5 00
Jewett City. Cong. Ch. to const JOSEPH GEIST and MRS. MARTHA A. ROCKWELL, L. M's 62 00
Hampton. E. C. Barton 5 50
Hanover. Cong. Ch 60 00
Hartford. Mrs. H. A. Perkins *for Education of the Freedmen* $100.—John R. Lee, M. D. $30., E. D. A. 50c., O. D. Case & Co. Maps, val. $30. ..... 130 50
Kensington. Mrs. Edward Cowles and Miss Eliza Cowles $1.50 ea 3 00
Killingly. Miss E. F. Jencks 5 00
Litchfield. First Cong. Ch 41 71
Madison. Cong. Ch 16 61
Mansfield. Cong. Ch 4 00
Middletown. Mrs. Anna H. Phillips $20., H. E. S. $1 ..... 21 00
Milford First Ch. (ad'l) 1 00
Mount Carmel. Cong. Ch 17 17
Naugatuck. Cong. Ch 109 85
New Britain. F. Platt $15., A. Lewis $10. 25 00
New Canaan. Cong. Ch 3 00
New Hartford. South Cong. Ch. *for Ch., Kingston, Ala* 10 00
New Haven. E. Atwater $10., E. A. W. $1. 11 00
New London. M. A. R. Rogers 2 00
New Milford. Cong. Ch 85 95
Norwalk. First Cong. Ch 43 29
Norwich. Henry Bill $100., Avenue Sab. Sch. $50., *for pupils, Atlanta U.* 150 00
Plainville. Mrs. Chas. Lewis 3 00
Plymouth. Cong. Ch. ($5 of which *for Montgomery, Ala.*) 40 00
Redding. Cong. Ch 8 12
Rockville. Second Cong. Sab. Sch., Old S. S. Library.
Ridgefield. Cong. Ch. $18., Sarah A. Keeler's Bible Class $4.50 ..... 22 50
Stanwich. Cong. Ch 21 92
South Killingly. Cong. Ch 4 35
Taftville. Cong. Ch 75 00
Talcottville. S. T. A 55
Tolland. "J. L. C." 2 00
Vernon. A. S. K 50
Warren. First Ecclesiastical Ch. $63.50, and Sab. Sch. $11.40 to const. EDWIN H. CARTER, L. M 74 90
Watertown. Cong. Ch. Sab. Sch 33 52
Westport. Rev. H. P. Leonard 2 00
West Winsted. Second Cong. Ch. Mon. Con. Coll $25.83, G. M. C. 25c 26 08
Willington. Mrs. I. H. $1., E. P. & B. M. $1 ..... 2 00
Winchester Centre. A. N 1 00
Windsor Locks. C. A. P 1 00
Winsted. First Cong. Ch 53 02

Wolcottville. L. Wetmore *for N. & A. Inst. Hampton, Va* 100 00
Woodbury. Chas. J. Minor..... 2 00

NEW YORK, $1.456.04.

Albion. Miss Ella L. Beckwith $7., Sab. Sch. Class $3. *for Talladega C.*—Mary Plumley and Dora Griswold $5..... 15 00
Alfred Centre. Mrs. Ida F. Kenyon 5 00
Brasher Falls. Elijah Wood $5., Mrs. Oliver Bell $3..... 8 00
Brooklyn. South Cong. Ch. $122.75, Elm Place Miss. Soc. $25., R. A. $1..... 148 75
Buffalo. S. A. F..... 5 00
Caledonia. E. A. Blakeslee..... 10 00
Camden. Cong. Ch. $14., Mrs. S. A. Crouch $2..... 16 00
Camillus. Presb. Ch..... 14 12
Canastota. E. B. Northrup..... 20 00
Chazy. Mrs. A. G. Howard..... 5 00
Chestertown. Rev. R. C. Clapp..... 4 00
Clinton. Mrs. Anna Parmelee $10. and Bbl. of C. *for the Aged and for little children*.. 10 00
Clockville. Mrs. C. Kelsey..... 2 00
Dryden. Miss M. B. and Mrs. G. H. S. $1. ea. 2 00
Eagle Harbor. A. P..... 50
Felts Mills. Joel A. Hubbard..... 30 00
Fulton. Thomas Cheesebro and Mrs. L. Dada $5. ea., Horace Pond $2., S. C. R. $1..... 13 00
Greenville. F. H. W..... 1 00
Harlem. Cong. Ch. Mon. Con. Coll..... 29 62
Lebanon. ESTATE of Mrs. Sophia M. Hoppin by E. G. Gilbert, Ex. $369.60, less expenses..... 359 60
Leroy. Mrs. S. Covert..... 5 00
Lima. Mrs. P. G..... 50
Little Genesee. Rev. T. B. Brown..... 5 00
Lockport. First Cong. Ch. Sab. Sch, $30. to const. MISS FANNY B. DUNN, L. M., H. W. Nichols $3..... 33 00
Locust Valley. Mrs. S. Palmer..... 4 00
Ludlowville. S. S. Todd..... 8 00
Lumberland. Cong. Ch..... 4 60
Madrid. Enos Shaw..... 2 00
Mexico. First Presb. Ch..... 4 75
Moira. Dea. I. Spencer $5., Mrs. A. D. $1. 6 00
Morrisania. ESTATE of Elijah Withington, by Rev. S. S. Jocelyn and J. B. Coleman, Ex's..... 40 00
Newark Valley. First Cong. Ch..... 20 00
New York. Herrings & Farrel $125., Mrs. Francis P, Schoals $100. to const. MRS. S. R. I. BENNETT. L. M.—"A Friend" *for a Teacher* $50., Horace A. Foote $30. to const. HORACE CHENEY FOOTE, L. M..... 305 00
North Winfield. Miss E. Jane Alexander.. 20 00
Palmyra. Mrs. Mary Anna Woodward to const. MISS HANNAH SAMPSON, L. M..... 30 00
Penfield. C. A. Brown 2 Bbls. Apples, *for Montgomery, Ala.*
Perry Centre. J. C..... 1 00
Rome. John B. Jervis..... 25 00
Sag Harbor. Charles N. Brown to const. SAMUEL N. DAVIS, L. M..... 30 00
Saratoga Springs. Nathan Hickok..... 2 00
Sherman. "Anonymous"..... 5 00
Sherburne. Mrs. C. G. Rexford..... 2 00
Troy. C. L. Tambling..... 5 00
Union Falls. Francis E. Duncan and Mrs. Fanny D. Duncan $10. ea..... 20 00
Union Valley. Wm. C. Angel..... 10 00
Walton. First Cong. Ch. Sab. Sch. $108., Mrs. E. G. Hanford $20..... 128 00
West Camden. Cong. Ch. to const. MRS. C. L. MORSE, L. M..... 35 60
West Farms. Mrs. Alphonzo Wood, Pkg. of Books.
Whitestown. James Symonds 5 00
Whitney's Point. W. G. S..... 1 00

NEW JERSEY, $337 60.

Colts Neck. Ref. Ch..... 6 84
Jersey City Heights. "A Widow"..... 5 50
Lodi. Wm. Greig..... 10 00
Montclair. First Cong. Ch..... 165 26
Orange. Trinity Ch. Sab. Sch. *for a pupil, Montgomery, Ala.*..... 50 00
Salem. W. Graham Tyler, *for Hampton N. and A. Inst.*..... 70 00
Somerville. "A Friend" to const. REV. JOHN F. MESICK, D.D., L. M..... 30 00

PENNSYLVANIA, $109.23.

Belle Valley. Mrs. Rachel Russell 4 00
Crab Tree. H. S. Kendig 5 00
Meadville. Mrs. Elizabeth Dickson and Miss Eliza Dickson $15. ea., *for a Teacher*, 30 00
Mount Pleasant. J. F. Stoner..... 5 00
New Brighton. "E. H. T."..... 5 00
Norristown. Mrs. Mary W. Cooke 10 00
Philadelphia. Miss M. A. Longstreth $30. *for a Pupil, Atlanta U.* and to const. SARAH COLLINS, L. M.—Plymouth Cong. Ch. $9.23, E. S. M. $1., ... 40 23
Troy. Chas. C. Paine..... 10 00

KENTUCKY.

Louisville. Rent..... 270 60

TENNESSEE.

Nashville. Fisk University 73 00

NORTH CAROLINA.

Wilmington. Williston Sch. $52.25, Other Sources $19.40, ... 71 65

SOUTH CAROLINA.

Charleston. Public Sch. Fund..... 191 95

GEORGIA, $1,763.78.

Atlanta. Atlanta University $743.35, Sale and Rent of Land $15.40, Other Sources $16.—Pub. Sch. Fund $557.65, Rent $25. 1357 40
Savannah. Beach Inst..... 406 38

ALABAMA, $719.10.

Marion. Tuition $20., Cong. Ch. $20., ... 40 00
Mobile. Emerson Inst..... 212 65
Selma. Pub. Sch. Fund $100—Cong. Ch. $10. *for Talladega C.*..... 110 00
Talladega Talladega College $268.75, Cong. Ch. ($2.45 of which *for Selma, Ala.*) $87.70, ... 356 45

LOUISIANA, $496.

New Orleans. Straight University $309., Rev. Morris Brown's Ch. $105., Rent $80. 494 00
Terrebonne. Rev. D. Clay, *for Straight U.* 2 00

MISSISSIPPI, $548.75.

Columbus. Pub. Sch. Fund 270 00
Tougaloo. Tougaloo U. $128.75, Rent $150. 278 75

MISSOURI.

Breckinridge. Cong. Ch..... 2 00

TEXAS.

Galveston. By Rev. A. G. Marment..... 2 50

OHIO, $869.44.

Brighton. Mrs. L. A. Strong 5 00
Cardington. W. C. Nichols 5 00
Cleveland. Euclid Av. Cong. Ch. ($25. of which from Mrs. A. C. Washington) $69.84, Mrs. Lucy A. French, Box of C. 69 84
Collamer. Cong. Ch..... 158 00
Columbus. First Cong. Ch. Sab. Sch. $33,-25, *for a Teacher*—J. P. T. 50c. 33 75
Fostoria. Presb Sab. Sch., *for Selma, Ala.* 8 29
Freedom. Mrs. L. B. 1 00
Geneva. W. C. P. 1 00
Germano. J. P. 1 00
Hampden. Cong. Ch. $2.50, A. C. 75c. 3 25
Madison. Central Cong. Ch. 73 41
Mansfield. Miss Susan M. Sturges 5 00
Marietta. Mrs. J. M. E. 1 00
Marysville. Cong. Ch. 10 00
Medina. "A Friend" 10 00
Newburgh. Mrs. S. H. E. 1 00

Oberlin. ESTATE of Alonzo Bailey, by Geo. Kinney $209.— First Cong. Sab. Sch., *for a Pupil*, $25., Mrs Jane C. Miller $17.50, C. H. Ryder's S.S. Class $7. *for Montgomery, Ala.*—Unity Ch. $2., Rev. C.S. M. $1. 261 50
Prairie Depot. Mr. Fay, 5 Bbls. Apples, *for Selma, Ala.*
Ravenna. S. H. 1 00
Ripley. Mrs. Mary Tweed 5 00
Rootstown. Cong. Ch. 17 90
Ruggles. H. T. 25
Springfield. First Cong. Ch. 27 00
Strongsville. Free Cong. Ch. 20 00
Talmadge. Mrs. Case $10., A. Scott $5., C. A. Sackett $3., Dennis Treat $2., Mrs. P. W. $1., F. F. 25c.; Friends in Talmadge and vicinity 2 Bbls. C. val. 118.25, *for Selma, Ala.* — Cong. Ch. $43. *for Kingston. Ala.* 64 25
Toledo. J. B. S. 50
Warrensville. Mrs. Mary Walkden 5 00
West Andover. "Friends" to const. FAYETTE JOHNSON, L. M. 30 00
Welshfield. M. P. 50
Wellington. Cong. Ch. 50 00

INDIANA.

Albion. G. H. 1 00

ILLINOIS. $972.71.

Albion. Mrs. Martha Skeavington 2 50
Altona. Cong. Ch. ("A Friend") 20 00
Beecher. Rev. J. F. Smith 2 00
Bowensburg. Mrs. E. B. Spencer 10 00
Chesterfield. Cong. Ch 12 00
Chicago. Advertisements $24., "A Friend," Carpet, val. $46.35 ..... 24 00
Coe. A. F. Hollister 5 00
Galesburg. First Ch. of Christ 106 06
Geneseo. First Cong. Sab. Sch. 25 20
Hamlet. L. C. 1 00
Hennepin. James Adams 10 00
Highland. French Evangelical Ch. 40 00
Huntley. Rev. Daniel Chapman bal. to const. MRS. MARTHA CHAPMAN KINCAID L. M. 9 00
Knoxville. W. H. H. 1 00
Normal. Mrs. E. K. 25
Ottawa. First Cong. Ch. 10 15
Payson. Dea. David Prince to const. EDITH PRINCE, L. M. 30 00
Pittsfield. Cong. Ch. 14 20
Quincy. R. A. W. 1 00
Rockford. R. Emerson $300. *for Emerson Inst.*—"A Friend" $100. ..... 400 00
Roseville. Rev. A. L. Pennoyer and Wife. 5 00
Saint Charles. Cong. Sab. Sch. 20 00
Sublette. Cong. Ch. 21 00
Washington Heights. ESTATE of Rev. L. Foster by Mrs. Lydia C. Foster, Ex. 148 35
Wauponsie. Cong. Ch. *for a room, Tougaloo U.* 40 00
Waverly. Sab. Sch. *for Selma, Ala.* 15 00

MICHIGAN. $264.92.

Albion. Benj. Van Ostrand 5 00
Benton Harbor. J. F. Smith $3.37, J. C. Gates $1.75. ..... 5 12
Buchanan. G. W. Devin 5 25
Church's Corners. J. F. Douglass 5 00
Clinton. Cong. Ch. 20 00
Coloma. E. P. L. 1 00
Columbus. Henry Topping 5 00
Detroit. Woodward Av. Cong. Ch. $52.95 —Cong. Sab. Sch. $25. *for a Pupil, Atlanta U* 77 95
Dexter. Dennis Warner 5 00
Galesburg. Rev. W. F. Day 5 00
Greenville. Cong. Ch. 50 00
Hagar. S. Cook 5 00
Hartford. Z. K. S. $1. "A Friend" 65c. Mrs L. C. S. 50c. 2 15
Lansing. Prof. G. T. Fairchild 5 00
New Haven and Chesterfield. Cong. Ch's $23.70, Chesterfield Sab. Sch. $1.30. ..... 25 00
Otsego. Cong. Ch. 9 65
Romeo. Hiram Sherman. 5 00
Salem. Cong. Ch. 14 50
St. Joseph. Hon. A. H. Morrison. 5 00
Spring Lake. Rev. J. De P. 50
Vernon. Union Thanksgiving Coll. 5 30
Watervliet. "Friends. 3 50

WISCONSIN, $317.52.

Atto. Reformed Ch. 9 68
Beloit. Second Cong. Ch. 30 00
Bristol and Paris. Cong. Ch. 20 75
Delavan. Cong. Ch. 43 87
Fort Howard. Cong. Ch 25 00
Geneva. Young People's Miss. Soc. of Presb. Ch. *for Student, Tougaloo U* 25 00
Genesee. Cong. Ch. (ad'l). 50
Kenosha. David McDougall 5 00
Leeds. D. G. Roberts 1 75
Mazo Manie. Cong. Ch. $12., R. L. $1. ..... 13 00
Milwaukee. Spring St. Cong. Ch. 79 31
Portage City. John Jones, No. 4. ..... 3 00
Peshtigo. Cong. Ch. 8 50
Sheboygan. First Cong. Ch. 26 46
Shopiere. J. H. Cooper 5 00
Waukesha. Cong. Ch. 20 70

IOWA, $77.59.

Cresco. Cong. Ch. 19 89
Des Moines. M. N. Miles and family, Thanksgiving offering 7 00
Genoa Bluffs. Cong. Ch. $6.50, H. A. M. $1. ..... 7 50
Grinnell. Cong. Ch. (ad'l). 28 30
Monroe. Cong. Ch. 2 15
Tabor. Miss H. M. W. 1 00
Wittemberg. Cong. Sab. Sch. 11 75

MINNESOTA, $229.16.

Austin. Union Cong. Ch. 22 35
Cottage Grove. First Cong. Ch. 17 37
Faribault. Plymouth Ch. $30. of which to const. D. M. EVANS, L. M. 57 99
Minneapolis. Plymouth Cong. Ch. $20.52, Vine St. Cong. Ch. $4.30. ..... 24 82
Northfield. Cong. Ch. 35 77
Waseca. Cong. Ch. 6 00
Winona. Cong. Ch. 24 86
——. "A Friend" to const. CHAS. A. TENNEY, L. M 40 00

KANSAS.

Junction City. Rev. I. Jacobus. 5 00

NEBRASKA, $27.50.

Fairmont. J. E. Porter *for a Pupil, Atlanta U.* 22 00
Milford. Rev. H. A. French. 5 50

CALIFORNIA, $74.30.

Sacramento. First Cong. Ch. 41 50
San Francisco. Miss M. M. Woodbridge. 32 80

OREGON.

Forest Grove. Joseph W. Marsh. 20 00

UTAH.

——. "A Friend". 3 00

——. Sab. Sch. Ch. of the Redeemer *for Ch, Montgomery, Ala.* 33 00
——. Miss A. C. *for Montgomery, Ala.* 1 00

WEST INDIES.

Jamaica Mission. Churches by Rev. S. B. Wilson. 100 00

GREAT BRITAIN.

——. Jubilee Singers. 14 126 01

Total, ... $32,780 56
Total from Oct. 1st to Dec. 31st. $69,055 31

WM. E. WHITING,
Asst. Treas,

nstitution of the American Missionary Association.

Incorporated January 30, 1849.

RT. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."
RT. II. The object of this Association shall be to conduct Christian missionary
l educational operations, and diffuse a knowledge of the Holy Scriptures in our
n and other countries which are destitute of them, or which present open and
ent fields of effort.
RT. III. Any person of evangelical sentiments,* who professes faith in the
d Jesus Christ, who is not a slaveholder, or in the practice of other immorali-
s, and who contributes to the funds, may become a member of the Society; and
the payment of thirty dollars, a life member; provided, that children and
rs who have not professed their faith, may be constituted life members with
the privilege of voting.
RT. IV. This Society shall meet annually, in the month of September, Octo
or November, for the election of officers and the transaction of other business
uch time and place as shall be designated by the Executive Committee.
RT. V. The annual meeting shall be constituted of the regular officers and
mbers of the Society at the time of such meeting, and of delegates from
rches, local missionary societies, and other coöperating bodies—each body
ng entitled to one representative.
RT. VI. The officers of the Society shall be a President, Vice Presidents, a Re
ding Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an
ecutive Committee of not less than twelve, of which the Corresponding Sec-
aries shall be advisory, and the Treasurer ex-officio, members.
RT. VII. To the Executive Committee shall belong the collecting and disburs
of funds; the appointing, counseling, sustaining, and dismissing (for just and
ficient reasons) missionaries and agents; the selection of missionary fields;
, in general, the transaction of all such business as usually appertains to the
ecutive committees of missionary and other benevolent societies; the Commit-
to exercise no ecclesiastical jurisdiction over the missionaries; and its doings
be subject always to the revision of the annual meeting, which shall, by a
ference mutually chosen, always entertain the complaints of any aggrieved
nt or missionary; and the decision of such reference shall be final.
The Executive Committee shall have authority to fill all vacancies occurring
ong the officers between the regular annual meetings; to apply, if they see
, to any State Legislature for acts of incorporation; to fix the compensation,
ere any is given, of all officers, agents, missionaries, or others in the employ-
nt of the Society; to make provision, if any, for disabled missionaries, and for
e widows and children of such as are deceased; and to call, in all parts of the
untry, at their discretion, special and general conventions of the friends of mis-
ns, with a view to the diffusion of the missionary spirit, and the general and
gorous promotion of the missionary work.
Five members of the Committee shall constitute a quorum for transacting
siness.
RT. VIII. This Society, in collecting funds, in appointing officers, agents, and
ssionaries, and in selecting fields of labor, and conducting the missionary work,
ll endeavor particularly to discountenance slavery, by refusing to receive the
own fruits of unrequited labor, or to welcome to its employment those who
ld their fellow-beings as slaves.
RT. IX. Missionary bodies, churches, or individuals, agreeing to the principles
this Socieity, and wishing to appoint and sustain missionaries of their own,
ll be entitled to do so through the agency of the Executive Committee, on
ms mutually agreed upon.
RT. X. No amendment shall be made in this Constitution without the concur-
nce of two thirds of the members present at a regular annual meeting; nor
less the proposed amendment has been submitted to a previous meeting, or to
e Executive Committee in season to be published by them (as it shall be their
ty to do, if so submitted,) in the regular official notifications of the meeting.

By evangelical sentiments we understand, among others, a belief in the guilty and lost con-
on of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of
us Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit,
entance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the
ibutions of the judgment in the eternal punishment of the wicked, and salvation of the
hteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonville, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo.,19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.